لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Aman 1352—March 1973

KHILAFAT LIBRARY

SOR

EDITOR

M. G. AHMAD

KHILAFAT LIBRARY

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war s like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman-i-Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

Printed at the Nusrat Art Press, Rabwah, and published by M. Masud Ahmad B. A. for Sadr Anjuman Ahmadiyya Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, received by the Editor nor does it accept responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITOR
M. G. AHMAD

Editorial Adviser
S. D. Ahmad

Contributing Editor
Nafis-ur-Rahman A. G. Sooft

Assistant Editor
Ch. Ali Muhammad B.A., B.T.

Annual subscription including packing and postage :

1.	Pakistan, India and Ceylon	... Rs. 10
2.	England and other sterling areas	... £1.
3.	U. S. A. and other dollar areas	... $3.00

Note : Cheques and draffs should preferably be drawn on a Pakistan bank. In case a bill or cheques is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4sh. for U.K. should be added to the amount of subseription.

CONTENTS

1. A Word to Testators ... 67

2. In the Company of the Promised Messiah ... 70
Ali Muhammad B.A., B.T.

3. Ahmadiyya Mission Activites ... 80

4. Islam and the Mission of Jesus Christ ... 84
Major Abdul Hamid

5. Moon in the East — 93
Nasis-ur-Rahman A. G. Soofi

KHILAFAT LIBRARY

نحمدہٗ ونصلی علیٰ رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVIII AMAN, 1352—MARCH, 1973 No. 4

KHILAFAT LIBRARY

A WORD TO TESTATORS

Addressing the congregation at the Masjid-i-Aqsa, (Rabwah) on Friday Sulh 5, 1452 (circa Jan. 5, 1973) the Commander of the Faithful, the Khalifa-tul Masih III observed :

One must be grateful to Allah the Magnificent to succeed in both temporal and religious spheres of life. Gratitude does not mean mere verbal appreciation or delivering oneself of a few words of thanks. Gratitude is not even confined to a heartfelt recognition of the gifts of the True Beneficient. It is in fact obligatory on man to render thanks by means of the active powers he has been granted. What is rendered as an act of gratitude in return for a favor done by a fellow-man constitutes its recompense. But there is a being whose gifts can never be paid back and that being is Allah, the Sublime.

Therefore so far as the person of Allah the Supreme, is concerned, gratitude would mean that of all the grants He has bestowed on us we should make offering to Him in the shape of deeds of self-denial or in the form of acts of fellow-service

KHILAFAT LIBRARY

or in tendering practically the dues He has assignated. He is the giver and is not at the receiving end, for, everything belongs to Him. But man submits to Him an offering according to the idiom of his language in the forms I have just stated, therefore Allah the Illustrious has laid down in the Holy Quran اعملوا آل داؤدشکرا (O people of David serve gratefully). In other words gratitude here has not boen spoken of as an exuberance of feelings of gratefulness overwhelming the heart or glorification of God with the tongue or praise and magnification of Allah the Sublime at different times without racknowing. On the contrary, expressing gratitude through practical performance has been commanded. In the Arabic language gratitude (Shukr) to Allah has been defined as service by means of one's limbs, using all the talents man has been given in such a way as would be tantamount to expression of gratefulness to Allah the Illustrious. Until Allah the Supreme is thanked through deeds man has little chance of advancement. Therefore starting one's meal in the name of Allah and finishing it with verbal praise of Allah do not cover the whole gambit of gratefulness. In fact the very act of eating is an act of gratitude, for God does not suffer anyone to die of hunger. The Holy Prophet (peace of Allah and His blessings he with him) has told men that they owe some duties to their persons too. When therefore a right is established and the power to honor it is granted, it is an act of gratitude to render that due in the spirit of the intent and directive of the Lord of might and power through the exercise of means granted by God the Almighty. There is hardly any chance of success where practical gratitude is absent. Take the case of an intelligent boy. If he is not grateful enough to put to right use his God-given brightness or wastes his time and does not concentrate on his studies and on acquisition of knowledge he is ungrateful and a failure. Ingratitude is pointed out to us here as the cause of faliure whenever you would come across ingratitude you will find there failure as well. Because it is imperative that one

KHILAFAT LIBRARY

should be grateful to be successful in the sense I have explained. I pray to Allah the Sublime to grant us the sense to appreciate this basic and central point.

KHILAFAT LIBRARY

Our community comprises a section of members who are gathering up the graces of Allah the Supreme in ever-increasing measure in a prominent manner. This is the group of testators to whom Allah the Illustrious granted wealth and they expend out of it in the way of God from 1/10 to 1/3 of their income. In other words, they are employing their capacities of virtue in accordance with the terms laid down in the *Al-Wasiyyat* (the will) of the Promised Messiah (peace and grace be on him).

It is an obvious thing that one could very well spend 1/10 of his income on movie shows ; it can also be invested in the cause of Allah the Sublime. Allah the Magnificent chose to grant the testators the inclination to expend a lage share of their income in promoting virtue and granted them the strength to strive to come up to the standard set by Him for a testator in his will and in his other works. I am not saying that they have reached that standard. But individually speaking, by the grace of Allah the Sublime, the great majority of them are notably successful in the sense that they are grateful servants of God but, collectively speaking, they have not yet attained to the level which all testators, men and women, are expected to reach.

A testator finds great favor in the sight of Allah the Glorious and enjoys great modicum of His love. The testator, on his part, is therefore duty-bound to render service of gratitude to Him in an enormous measure.

Eng : A.G. Soofi

In the Company of the Promised Messiah

(XV)

By Chaudhri Ali Muhammad B.A.B.T.

KHILAFAT LIBRARY

The Year 1898

The year 1898 dawned upon the Ahmadiyya community with fresh Divine promises requiring redoubled efforts for carrying out the propagation of Islam in India and abroad. The Christian missionaries and the Arya Samaj preachers were out to obliterate Islam in the sub-continent through educational institutions and medical centres. The lethargy of Muslim divines, and their hostile attitude towards modern education just helped the antagonists in their anti-Islam activities. Towards the close of the year 1897 there were two educational institutious in Qadian :

(a) A Lower Primary school, run by the district board.

(b) An Arya school up to the Middle standard.

The teacher in charge of the Lower Primary school happened to be an Arya Samajist. Sahibzada Mirza Bashir-ud-Din Mahmud Ahmad was also a student of the Primary school. One day he was taking his lunch in the recess time, when the Hindu teacher saw that the lunch consisted of meat, he dilated upon the disavantages of using meat as an article of food. When the news reached the ears of the Promised Messiah he took a serious view of it and said, "The time has come when we should have a school of our own if we want to save our young saplings from the clutches of heresy and the ravages of Western civilization and prepare them as soldiers of Islam".

(Tarikh-i-Ahmadiyyat Vol. 3, P. 3)

In no time a sub-committee was set up to give practical shape to the proposal with Hazrat Maulvi Nur-ud-Din as president, Khwaja Kamal-ud-Din as secretary, Maulvi Abdul

Karim as joint secretary and Hazrat Mir Nasir Nawab as treasurer.

Opening Ceremony

The school was formally declared open on January 3, 1898. The Promised Messiah (peace be on him) remarked, "Our aim in opening the school is this that we give preference to the faith over all worldly things. We teach secular subjects so that they might be sub-servient to the faith. It is not our aim to produce graduates who seek worldly gains but we want them to lead pious lives and offer themselves as the servants of Islam."

KHILAFAT LIBRARY

Building

There was no particular building for the school. The classes were started in a part of the guest-house. Soon after, however, new rooms were constructed. When Nawab Muhammad Ali Khan of Maler Kotla migrated to Qadian in 1901, the Promised Messiah put him in complete charge of the school. The Nawab Sahib put his whole heart into the management of the school. New rooms were erected and dormitories for boarders raised on the *made* soil of the pond surrounding the town. Necessary furniture was also supplied to the school by Nawab Sahib.

The Staff

Sheikh Yaqub Ali Turab, was appointed the first Head-Master of the school. He was assisted by Sheikh Abdur Rahman, (a convert to Islam), Maulvi Fazal Din of Kharian and Hafiz Ahmadullah. In 1898 it was raised to the status of Middle school and Master Faqir Ullah was appointed Headmaster. In May 1898 Maulvi Sher Ali B.A. took over charge from him. In February 1900 it was raised to the standard of High School In 1903 Intermediate classes were also started. But owing to the new stringent rules of the University Commission appointed by Lord Curzon, The College department had to be closed. In

1906 the Sadr Anjuman Ahmadiyya purchased a large tract of land to the north of the town for Rs. 1300. In 1910 were laid the foundations of the new buildings of the Talim-ul-Islam High School and the hostel, by Hazrat Maulana Noor-ud-Din, Khalifa-tul Masih 1. The School was making rapid strides in all phases of its educational life under the pious and wise guidance of the Head Master, Maulvi Sher Ali B.A. Football and Cricket games were particularly favoured. Hockey was introduced in 1910. The new Head Master Maulvi Sadr-ud-Din, paid personal attention to hockey and football. The cultural aspect of the school, so far as games were conserned, was raised to a high pitch. T.I. High School, dominated all the district High schools and maintained its leadership for a number of years till the tournamental system received a set-back in 1920 as a result of political covulsions throughout the Punjab. Later under the supervision of Maulvi Muhammad Din B.A. (Alig) the school showed excellent results in the Matriculation Anual Examinations. On the religious side the school produced Muslim Missionaries who served Islam in foreign countries such as Ch. Fateh Muhammad Sayal M.A., Qazi Muhammad Abdullah B.A.B.T., Sufi Ghulam Muhammad B.A., Malik Ghulam Farid M.A., Dr. Badrud-Din M.B.B.S and a host of others. In brief, the T.I. High School fulfilled all that was expected of it by the Promised Messiah (peace be on him).

After the holocaust of 1947, the school was shifted to Chiniot in 1948 and from there to Rabwah in 1952. The school maintains its reputation for games, sports and exellent educational results.

KHILAFAT LIBRARY

Bubonic Plague predicted

Plague is a fatal disease and in its epidemic form it is disastrous. In 1896 it made its first appearance in India from Bombay side. During the course of two years it spread northward till it reached Hardwar in U.P. In view of the necessary precautions taken by the Medical authorities it was hoped that the

Punjab would escape the ravages of plague. But on February 6, 1898 the Promised Messiah (peace be on him) saw in a dream that the angels of God were planting in different localities of the Punjab, ugly trees of dark hue, and short stature. He asked some of the planters what sort of plants were they. "They are the plague trees which is going to break out shortly in this country," replied the angels. On May 2, 1898 the Promised Messiah gave at a meeting the necessary precuations in view of the ensuing onslaught of the plague. He also got prepared under Divine guidance, a medicine which he called تریاق الہی "Tiriaq-i-Ilahi" or the Divine antidote against plague at a cost of Rs. 2,500. On July 23, 1898 he again issued a poster giving the directions and general instructions to safeguard against plague. Above all he emphasized self-purification, physicial moral as well as spiritual.

KHILAFAT LIBRARY

But woe be to the unbelieving masses. Instead of self-purification, they laughed to scorn the repeated warnings issued by the Reformer of the age. The plague made its way into the Punjab in 1902 with the result that people began to die in large numbers. For five years the havoc was so wide and deep that whole villages, towns and cities were devastated. Dead bodies putrefied in houses. There was none to remove them and give them proper burial. Hundreds of thousands of people were swept away. There were horrible scenes of destruction and ruination on all sides. But there was one locality in the Punjab which was the haven of peace ; it was Qadian which enjoyed immunity from plague as predicted by the Promised Messiah. The house of the Promised Messiah (peace be on him) remained safe under Divine ordainment. People were dying in the vicinity of Qadian but in the town itself not a mouse died. All Ahmadies were safe, the Ahmadiyya Community throughout the Punjab was safe. For did not the word of God say :

انی احافظ کل من فی الدار انه اوی القریة ۔ ہمیں آگ سے مت
ڈراؤ آگ ہماری غلام بلکہ غلاموں کی غلام ہے

"I will protect all those who are within the four walls of thy house. Verily He (God) granted asylum to the town (Qadian). Don't threaten us with fire, it is a servant of ours and a servant of our servants".

"In this there is food for thought for those who care to ponder.

(3) Income-Tax case and acquittance

In June, 1898 some of the antagonists of the Promised Messiah (peace be on him) secretly reported to the Punjab government that the Mirza Sahib was a wealthy man, his annual income was taxable but he did not pay a single pie to the government. On receipt of this information, the Punjab government took notice and filed a case against him. The revenue officer of Batala who happened to be a Hindu was conducting the case. One day the Promised Messiah was sitting in the Mubarak Mosque with a number of his companions* when he saw in a vision that the Hindu officer was transferred and a Muslim official was sitting in the chair. He also saw some more features indicating his vindication. He then narrated the spiritual experience to the audience. It was soon learnt that a Muslim by name, Taj-ud-Din, had taken charge from him. Munshi Taj ud-Din personally came to Qadian, made a through investigation into the whole affair and submitted his report to Mr. Dixon, the District Megistrate at Dalhousie. Mr. Dixon studied the case carefully and concluded that he could see no reason why he should doubt the statement submitted by the Hazrat Mirza Ghulam Ahmad. He, therefore, exempted him from paying the tax and ordered the case to be filed.

KHILAFAT LIBRARY

* Some of the lucky people who were present there at the time were, Khwaja Jamal-ud-Din, Inspector of schools Jammu and Kashmir, Hazrat Maulvi Noor-ud-Din, Maulvi Abdul Karim of Sialkot, Maulvi Muhammad Ali M.A., Sheikh Abdur-Rahman of Qadian.

Publications in 1898

The year 1898 saw a number of publications by the Promised Messiah (peace be on him) which are the most valuable and precious treasures of spiritual gems.

(2) ایام الصلح (Ayyam-us-Sulh)

The Promised Messiah (peace be on him) issued on February 6, 1898 a poster announcing that the bubonic plague in its epidemic form was going to engulf the whole country in the near future because of peoples' indifference towards God and that the only way of escape from its clutches was self-purification and inclination towards the Creator. He also suggested a remedy which, if properly availed of could help the patient to recover from the disease. In certain antagonistic quarters, however, his statement that the visitation of plague is the result of man's misdoings and evil actions, and in the same breath, the sugestion that the medicine تریاق الہی (Tiriaq-i-Ilahi) was a good cure, were contradictions in terms. If the plague, they argued, was due to man's misdeeds then of what use would be the medicine suggested by him.

The book *Ayyam-us-Sulh* not only refutes the objection but explains the philosophy of Taqdir (determination) and prayer. It was originally written in Urdu and was rendered into Persian by Maulvi Abdul Karim Sahib of Sialkot. Both editions were simultaneously published in January 1899 from Qadian. (Vide Al-Hakam January 10, 1899).

(2) ضرورت الامام (Zarurat-ul-Imam)

KHILAFAT LIBRARY

Munshi Ilahi Bakhsh, an accountant of Lahore was an old acquaintance of the Promised Messiah (peace be on him). He claimed to be a man of visions and In September 1898 he paid a visit to Qadian and narrated a number of his visions to the Promised Messiah. In a vision of his he said to himself, "Why should I tender allegiance to Mirza Sahib, rather it is for him to tender allegiance to me". When the Promised Messiah heard

of his vision, he thought to himself that such a sort of vision could prove a stumbling block to a claimant of dreams and visions. He, therefore, sat down and wrote a book called the ضرورت الامام (Necessity of a Leader) in a day and a half, which was published in October, 1898. The booklet is a precious treasure of spiritual subtleties, it lists the basic qualities of a sprirtual Leader his high sense of morality, vastness of knowledge, determination, inclination towards God and the benefit of revelation. As he was the possessor of all these qualifications, he was, therefore the True Leader of the age, it was incumbent on Muslims of all denominations to follow him. Again he claimed therein, that he was granted four specialities.

(a) The power of writing eloquent and fluent Arabic.
(b) Describing the beauties and subtlcties of the Holy Quran.
(c) The acceptance of prayers.
(d) Predicting events of future occurence.

It is unfortunate that Munshi Ilahi Bakhsh derived no benefit from this excellent book. Instead, he openly denounced the Promised Messiah. He wrote a book عصائے موسی (The Rod of Moses) claiming for himself the title of 'Moses' and for the Promised Messiah that of Pharaoh. He claimed to be the Reformer of the age and that he would not die till he had accomplished the task he was commissioned with. But soon after he died of plague on April 7, 1907.

(3) نجم الہدی (Najm-ul-Huda).

KHILAFAT LIBRARY

It was a compilation in eloquent Arabic by the Promised Messiah completed on November 20, 1898 in a single day. The blessed author depicted the Holy Prophet's traits of character and his moral qualities in a charming manner. Again he dilated upon the innumerable difficulties and trials that have surrounded Islam in the present age so much so that the very existence of Islam is threatened with annuhilation and the very name of Islam is threatened to be oblitrated from the face of the earth.

He appealed to the Muslims to ponder, in their liesure moments if the time had not come when a Redeemer, a Saviour should make his apperance in this hour of dire necessity.

The book was originally written in Arabic and was translated into Persian and Urdu by the Promised Messiah himself. The English translation of the book under the caption "The Lode Star" was undertaken and completed by Ch. Abdul Hasham Khan M.A. who was also a member of the board of translators of the Holy Quran at Qadian.

(4) راز حقیقت (Raz-i-Haqiqat)

Maulvi Muhammad Hussain of Batala, an arch-enemy of the Promised Messiah (peace be on him) missed no opportunity to throw mud at the Promised Messiah (peace be on him). A new occasion arose when the Promised Messiah published a revelation of his in a poster on November 21, 1898, which reads as اتعجب لامری (Art thou amazed at my accomplishment). Maulvi Muhammad Hussain objected that from the literary point of view, the language of the revelation was faulty as the word عجب did not admit of ل (lam) as its preposition. The Promised Messiah quoted five examples from the *Diwan-i-Himasa* to show that عجب (Ajaba) was invariably followed by ل (lam), as well as a tradition of the Holy Prophet of Islam (peace & blessings of Allah be on him) who was admittedly the greatest orator of Arabia. (Mishkat Kitab-ul-Iman). The objection only showed the ignorance of the critic, he said. This literary discussion is contained in a booklet called the راز حقیقت (Razi-i-Haqiqat). It also contains a description of Jesus Christ's Journey to Kashmir as well as a photograph of his tomb in Sirinagar, Kashmir.

كشف الغطاء (Kashf-ul-Ghita)

KHILAFAT LIBRARY

It is another booklet of 36 pages published in December, 1898. It is, in fact, a refutation of the charge of Maulvi Muhammad Hussain of Batala, that the Promised Messiah held rebellious views as he had published a revelation of his to the

effect that the British government would come to a fall within eight years. Hazrat drew the attention of the British government to the hollowness of the charge and reminded her of his family services to the government as well as his own loyal feelings expressed in his books and phamphlets.

Some of the good and pious souls that joined the Ahmadiyya Movement, in this year, were as follows :-

(1) Maulvi Fakhr-ud-Din of Ghoghiat, Sargodha District. His probable date of birth is 1880. He was an eye-witness to several Signs shown at the hands of Promised Messiah (peace be on him). His younger brother and wife developed signs of plague in 1903. He wrote a letter to the Promised Messiah soliciting prayers for their recovery. "God will restore them to health", wrote back the Promised Messiah. Both recovered by the grace of God. Maulvi Fakr-ud-Din saw service in the military department of supply and transport. After retirement he migrated to Qadian and built his house in Dar-ul-Fazl. He served the Ahmadiyya community for a number of years, His son, Mohammad Yapub Tahir also served the community as a journalist. Maulvi Fakhr-ud-Din died on November 10, 1940. He was a man of pleasing manners and fine qualities of head and heart.

(2) Master Abdur Rauf of Bhera

KHILAFAT LIBRAF

He was born in 1877 and joined the Ahmadiyya Movement in 1898. He was employed as a teacher in the Talim-ul-Islam High School, Qadian from May 1899 to December 1902. He took charge of the office of the Review of Religions in 1904. Later he was transferred back to the T. I. High School where he surved as clerk in charge till November, 1927 when he was pensioned off. Master Abdul Rauf was well-known for his honesty and diligence. He was extremely scrupulous particularly in money matters. He was very punctual in the observance of his daily prayers. He died on May 10, 1945 and was buried in the Bahishti Maqbara Qadian. May his soul rest in peace.

(3) Chaudhri Allah Bakhsh of Amritsar.

He was born in 1887. At the tender age of twelve years

he joined the Ahmadiyya Movement in 1898. He set up a printing press at Qadian, called the Allah Bakhsh steam Press. Most of the journals and books of the community were printed in the Allah Bakhsh press. After the partition of the country in 1947, Allah Bakhsh migrated to Lahore where he spent the remaining years of his life. He died on October 6, 1957 and was buried in the companions' enclosure of the Bahishti Maqbara at Rabwah. One of his sons Ch. Inayatullah has been working as an Ahmadiyya Missionary in East Africa.

(4) Muushi Qudratullah of Sannaur, Patiala State.

He was born in 1882. He was a devoted follower of the Promised Messiah. He faithfully served the blessed family. He was a man of pleasing manners and sweet tongue, his conversation was a pleasant admixture of Urdu and Punjabi. He served as manager of the estate of Hazrat Khalifa-tul Masih II in Sind for a number of years.

KHILAFAT LIBRARY

(5) Munshi Abdul Haq of Gujrat

He was born in 1882 and joined the Ahmadiyya Movement in 1898. His father turned him out of his house for the only fault that he had listened to the call of the Reformer of the age. Munshi Abdul Haq was an excellent caligrapher particularly of Arabic script. He wrote the Arabic script of the تفسیر صغیر (A short commentary of the Holy Quran) and was awarded Rs. 150/- as a special prize by Hazrat Khalifa-tul Messiah II on the occasion of the Ahmadiyya Anniversary of 1955. His elder son, Maulvi Noor-ud-Haq is Director, Idara-tul-Musannifin, Rabwah.

Munshi Abdul Haq was present on the occasion when the Promised Messiah delivered his Id Sermon in Arabic called the خطبۂ الہامیہ (The Revealed Sermon) on April 11, 1900. He died on July 20, 1969 and was buried in the companions' enclosure of the Bahishti Maqbara at Rabwah. May his soul rest in peace!

KHILAFAT LIBRARY

Ahmadiyya Mission Activities in West Africa

1. Sierra Leone

(a) The Nation Oct., 31, 1972.

The newly appointed Head of the Ahmadiyya Mission in Sierra Leone, Maulvi B.A. Shams, accompanied by the Secretary of the Mission here, Alhaj Kamanda Bongay : yesterday paid a courtesy call on the Vice President, Mr. S. I. Koroma over the week-end at his Tower Hill Office.

During their discussion, Mr. Koroma commended the role being played by the Ahmadiyya Movement here.

He said that the traditional pattern of the study of Islam in Sierra Leone had mostly been the Parrot interest.

He pointed out that since the advent of the Mission Muslims are beginning to understand Islam with interest.

He thanked the Amir and his team for the efforts they are making to build a strong Ahmadiyya Movement in Sierra Leone.

Mr. Koroma was later presented with a translated version of the Quran.

(b) Sierra Leone Radio announcement on 3. 11. 72.

The Amir and Missionary Incharge of the Ahmadiyya Mission in Sierra Leone, Maulvi B.A. Shams today disclosed his mission's intention to expand educational, medical and religious activities in Sierra Leone.

Maulvi Shams, who was speaking to our reporter this morning said that the Ahmadiyya Mission in its move to advance medical facilities in the country has already opened medical centres at Joru, Baojibu, Massingbi and Rokupr and added that

on the educational field, the Ahmadiyya Mission has also contributed in opening Secondary schools. He hoped that more medical personnel and cducationists will soon be sent from Pakistan to work in the country. On the religious side of their activities Maulvi Shams said that translation of the Holy Quran is their new programme so that the people of this country could be able to read and understand the Holy Quran better.

He recalled his recent meeting with the Vice-President Mr. S. I. Koroma, when he commended the work of the Ahmadiyya Mission in Sierra Leone.

Maulvi Shams reiterated that the aim of his mission is to expand the spread of Islam in the country, copies of the Holy Quran will be published shortly and sent everywhere in Sierra Leone. This, he said, will help the people to know more about heir religion.

He urged all Muslims to uphold the teachings of Islam, to the utmost of their efforts.

He recalled the visit of the supreme Head of the Ahmadiyya Muslim community to Sierra Leone, Mr. Mirza Nasir Ahmad whose aim was to have first hand knowledge of the people of this country and see the progress of Islam in Sierra Leone, He observed that the programme on educational and medical advancement presented to Government after his visit has already started bearing fruits.

KHILAFAT LIBRARY

Later to-day, the Amir pointed out the need for Muslims to raise their standard of morality and sacrifices. He added that when these are done, the promises of the help of Allah and of the throngs of men entering the Islamic faith would become a reality. Maulvi Shams who was this afternoon preaching at Friday prayer at the Ahmadiyya Mosque, Groee steet in Freetown said that the day that happens it would be a day of rejoicing. He said that on that day the Oneness and Majesty of God would have become manifest again. The Imam said that our sacrifices of today must be similar to those of the

followers of Prophet Mohammad (peace of blessings of Allah be on him), otherwise we cannot have the doors of progress and prosperity opened to us.

He observed that the original face of Islam with its beauty which had been at a low ebb, is again showing itself all over the world and therefore emphasized that Muslims must raise their morals for the promise of God to come true.

Islam, he said, will enter a new life, fresh and vigorous such as it had enjoyed once before and therefore called for self-denial, brotherliness and warned all to desist from selfish desires.

The Imam said that the success and prosperity which Islam was able to achieve was through the light and wisdom of its teachings.

He said that according to what had been said in the Quran, the Promised Messiah had come to initiate the Islamic renaissance and that his followers have been assigned the duty of explaining to the whole world the meaning of Islamic beliefs and ordinances.

This he added is the duty of the Ahmadiyya Communinty to reinstal Islam with all its old power and appeal to the minds of all men.

KHILAFAT LIBRARY

(d) Daily Mail Nov., 4, 1972

New Quran Launched

The Holy Quran with a translation into English and its original Arabic text is being made available to the public at give-away prices by the Ahmadiyya Mission in Sierra Leone, the Amir and Missionary Incharge, Maulvi B. A. Shams said in Freetown at a press interview yesterday. The Quran which was translated into English by a team of Ulema at the Mission's Headquarters in Rabwah, Pakistan, is available in different sizes and will be sold to the public from Ahmadiyya Bookshop and by missionaries throughout the country.

Maulvi Shams said that this was part of the Mission's five-year development Programme. Books on Islamic literature

will also be made available to the public soon after release from the headquarter, press. He recalled the visit of the supreme Head of the Ahmadiyya Mission, Mirza Nasir Ahmad to the country two years ago so as to get first hand knowledge of the people and the progress of the Islamic faith. Mirza Ahmad, Maulvi Shams said, presented Educational and Medical Programme to the Government.

He said that four Medical centres in Joru, Boajibu, Rokupr and Masingbi have been supplied with the Mission's Medical Personnel, and equipment.

A Secondary school, Maulvi Shams said, had been opened by the Mission in Rokupr.

Answering questions, Maulvi Shams said that the translation was undertaken to enable Muslims to have the "between the lines" meaning of the Holy Quran.

He said his Mission intended to open more schools and hospitals and equip already existing hospitals in the country in the near future.

KHILAFAT LIBRARY

(c) Daily Express December 1, 1972.

Federal Palace gets Quran

The Ahmadiyya Muslim Mission in Nigeria yesterday donated 200 copies of the Holy Quran along with English translation to the Federal Palace Hotel at Victoria Island in Lagos.

The donation was made in Lagos by the Amir and Missionary in charge of the Ahmadiyya Muslim Mission in Nigeria, Maulvi Muhammad Ajmal Shahid.

The general Manager of the hotel Mr. Razzaq Ibraheem received the copies of the Holy Quran which are expected to be kept in every residential room in the hotel.

KHILAFAT LIBRARY

Islam and the Mission of Jesus Christ

(By Major Abdul Hamid, Ahmadiyya Missionary of Islam, Tokyo)

In one of my letters published in The JAPAN TIMES of October, 15, 1972, I said that the message of JESUS CHRIST was not meant for the entire world but was limited to Israelites only. In response to this letter, I have received many letters from various Christian theologeans and others. It is gratifying to note that they were generally courteous in their approach to this basic issue which, if decided in the way I put it, will render the efforts and tremendous material and spiritual sacrifices done by millions of Christians all over the world during the past several centuries, a mere waste. Instead of replying to the writers of letters to me, individually, I have decided to write this paper elaborating the point at issue in the light of the Biblical account and Islamic literature as advocated by the Ahmadiyya Movement in Islam, a world-wide missionary organisation.

2. It must be borne in mind that unlike Jews who consider that Jesus Christ was a false prophet and a false Messiah, we Muslims have been commanded to respect Virgin Mary as a highly pious lady and Jesus Christ as a true prophet of God and the Messiah whose mission was like other prophets of the Mosaic Dispensation, restricted to the Israelites only.

3. Jesus Christ has very clearly defined his mission as follows :

(*a*) I am not sent but unto the lost sheep of the house of Israel. (Matthew 15 : 24)

(*b*) These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not :

> But go rather to the lost sheep of the house of Israel. (Matthew 10 : 5 - 6)

4. A close study of the parable of the vineyard also supports the above view. I reproduce below the said parable :

> Here another parable : There was a certain householder, which planted a wineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country : And when the time of the fruit drew near, he sent his servants to the husband men, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first : and they did unto them likewise. But last of all he sent unto them his son, saying. They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir ; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of vineyard, and slew him. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen ? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes ? Therefore say I unto you, The kingdom of GOD shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder. (Matthew 21 : 33 - 44)

KHILAFAT LIBRARY

Vineyard

According to Jesus Christ 'the vineyard' in the above para-

ble means the kingdom of God. He says, 'Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Husbandmen

The term 'husbandmen' means 'Israelites' to whom the 'vineyard' or 'the kingdom of God' was originally let out.

Householder or the Lord of the Vineyard

Householder or the lord of the vineyard denotes 'GOD'.

Servants

'Servants', refer to the prophets of GOD who were sent to 'Israelites' prior to JESUS Christ.

KHILAFAT LIBRARY

'Son'

'Son' has been used symbolically for Jesus Christ who was sent to Israelites last of all their prophets.

Other Husbandmen

The 'Son' of the lord of the vineyard or Jesus Christ was not equipped with sufficient power to evict the Jews from the 'vineyard'. There was yet another manifestation of GOD to take place which is described as follows: 'When the lord of the 'vineyard' cometh what will he do unto *those husbandmen*? (verse (41 ibid). The wise disciples rightly answered, 'He will miserably destroy those wicked men, and will let out his vineyard unto *other husbandmen*, which shall render him the fruits in their season'. This was no other person than MUHAMMAD of Arabia, the Holy Prophet of ISLAM who has been symbolically mentioned as 'the lord of the vineyard'. He came (570—632 A. D.) and deprived the Israelites of the vineyard and let it out unto *other husbandmen*. His message was addressed to the entire world and those who accepted him became the possessors of the vineyard. The kingdom of God was thus taken from the Israelites and given to Muslims.

5. The advent of MUHAMMAD was foretold in the Old and the New Testaments. Moses said:

"And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee; and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." (Deut: 18: 17-22)

The above prophecy has been repeated in some modified form in the New Testament. (Acts 3: 22-24).

"For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people."

KHILAFAT LIBRARY

In the above verses, Moses foretells the advent of a Prophet who will have the following qualifications:

a. He will be like unto MOSES.

b. He will be raised from among the brethren of Israælites and not from Israælites.

c. God will put his words in his mouth, which means that he will be blessed with revelation from GOD.

d. He will speak in the name of God.

This prophecy was fulfilled word by word in the person

of the Holy Prophet of ISLAM.

a. He was like unto MOSES in that both were Law-Giving prophets. The Holy Quran is the Book of Law for Muslims even as TORAH was the Book of Law for Jews. All other prophets who followed MOSES, including JESUS CHRIST, did not have their own Law. They all acted upon the Law of MOSES. Even JESUS says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (Matthew 5 : 17)

b. The Prophet of Arabia was raised from among the Ishmaelites who were brethren of Israelites.

c. The Holy Quran is the Word of GOD which was revealed to him by GOD.

d. He spoke in the name of GOD. The Holy Quran consists of 114 chapters. All but one open with the verse: "In the name of Allah the Gracious, the Merciful". Allah in Arabic language means GOD.

KHILAFAT LIBRARY

In the above prophecy it is stated that those who will not listen to the message of the Prophet will be punished. So it came to pass. The enemies of the Holy Prophet were punished in his life time. It is also mentioned in the prophecy that the prophet who will pretend to be the fulfillment of this prophecy will be killed. This ls hinted in the verse, 'even that prophet shall die'. These words also indicate that the pretender will not be successful in his mission. A student of history knows that the Holy prophet had to face the deadliest enemies who left no stone unturned to entrap him, kill him and annihilate his followers. Every day was the day of the Cross for him. The Almighty GOD protected him. He was the most successful Prophet who died a natural death after he had firmly established his faith and rendered his enemies incapable of doing any harm to his religion even after his death.

6. The achievements of the Holy Prophet of ISLAM are written in the annals of history in golden letters. I quote the following passage from the book 'The Way Of The Prophet'

written by DAVID BROWN B.A.B.D.M.Th. Canon Missioner, The Episcopal Church in the Sudan :

> MUHAMMAD was one of great figures of history and to that the continuing vitality of Islam bears ample witness. No one indeed can withhold his admiration from the one who beginning as a simple preacher in MECCA, triumphed over persecution and disappointment and courageously emigrated to Medina, there in ten short years to unify the greater part of Arabia, and to establish the Muslims community so surely that, within ten years his followers were masters of Syria, Persia and Egypt. It was, however, no mere military victory like that of Alexander or Napoleon, but the achievement of a prophet who spoke and acted in the name of GOD and the practices of piety, prayer, fasting and almsgiving. We feel indeed an immediate sympathy with MUHAMMAD, and sparing his attacks on Christianity, we see in him the partial fulfillment of some of our own natural longings and desires ; there can indeed be few of us who have not sometimes wished to reform our society as successfully as he did his, and to do it in the face of opposition. (Page 69)

KHILAFAT LIBRARY

7. Even the name of the Holy Prophet of ISLAM is mentioned in the Old Testament. The Hebrew version of the verse 5 : 16 in the book Solomon's Song reads as follows :

HICKO MAMTAKIM VECHULO MUHAMADIM : ZEH DODI VEZEH RAI B'NOT Y'RUSHALAM.

The translation of this verse is : 'His mouth is mosf sweet ; yea he is MUHAMMAD (Altogether lovely). This is my beloved and this my friend, O daughters of Jerusalem'.

In the King James version of the Bible the word 'MUHAMMADIM which is used in plural form to show respect for MUHAMMAD, and has been translated as 'altogether lovely'.

8. Jesus' mission being addressed to Israelites only, his

teachings were rot complete, but the message of the Holy Prophet of Islam was addressed to all mankind. His teachings were therefore complete in all respects. This is hinted in the following verses of the Bible:

> I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.

KHILAFAT LIBRARY

(John 16: 12-13)

The above verses clearly show that the teachings of JESUS CHRIST were not complete. By the 'Spirit of Truth' he meant the Holy Prophet of ISLAM who was to appear after he was gone. This prophecy is similar to that of MOSES (Deut. 18:17-22) who prophesied about the advent of a prophet like unto him. The words of MOSES, "and he shall speak unto them all that I shall command him", and JESUS CHRIST's words 'for he shall not speak of himself; but whatsoever he shall hear, that shall he speak', mean one and the same thing. It is not correct to say that by the Spirit of Truth is meant the 'Holy Ghost'. Christianity is split into many sects. Every sect claims that the Holy Ghost descends on them. If this is correct, why do they have divergent beliefs? Even the four Gospels do not agree with one another. In another place the "Spirit of Truth" is called 'Comforter'. (John 15:26). The meanings of the word 'Comforter' can be understood more clearly, if one ponders over the verse, "And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever". (John 14: 16) Consider the words, 'another Comforter. This means that Jesus himself was a Comforter'. And when he goes away, God will send another Comforter like him in body and spirit. So the Holy Prophet who was another Comforter from God

came as prophesied by JESUS CHRIST. "That he may abide with you for ever," means that his teachings will be final and remain operative for ever. The Holy Quran embodies in it, a complete moral and spiritual code for the guidance of mankind.

In short, both JESUS and MUHAMMAD are from God but MUHAMMAD and not JESUS CHRIST, is the universal teacher.

KHILAFAT LIBRARY

MOON IN THE EAST

(A short biography of the late Khalifatul-Masih II)

By N. R. A. G. Soofi

The movement was running into financial difficultics which were a matter of great concern to the Khalifa-tul Masih II as the pressure of demands was too heavy for the existing resources to meet. In a stirring message to the members, he asked for a special emergency contribution. He said that as a result of continued illness caused through pressure of calls his health had totally b oken down and if there was at any moment a time when he urgently needed peace and rest that was the time. But, he said payment of bills was outstanding and current resources were too inadequate to cover the liabilities and that the dedicated employees who had given up prosperous jobs to work for the Movement willingly for bare sustenance had not been paid their meagre allowances for as many as three months and that they were in a poor shape which weighed on his mind heavily. He further said that money was also needed to capture the new fields of enterprize the tour had opened up, otherwise he feared, the interest aroused in Europe and in the Middle East might die away and the whole purpose of his recent tour might be lost.

KHILAFAT LIBRARY

He needed one hundred thousand rupees to meet all the obligations and appealed to every member to donate his income of one month within a period of three months in addition to the normal individual contributions.

The community collections totalled more than rupees one hundred thousand within the time-limit set by him.

The Khalifa-tul Masih thanked the community for its obedient response and observed :

"I am very happy that God, the Excellent, sealed the mouths of the critics who claimed the Ahmadiyya Community was tired of demands for donations. It is the grace of God, the most High, that the community had the oppotunity to show in practical shape that it is not tired of making more contributions but as much alive to its duty of donating now as it was in the beginning."

KHILAFAT LIBRARY

Stepping up activity urged

The Khalifatul Masih was anxious for results, big results in order to achieve progress on a large scale, he recognized the need for effort on mass level. In his opinion the rate of conversions was not very encouraging. In a directive to the community issued on February 1, 1925, he warned :

"In my view the current pace of progress is too slow. Until a hundred thousand persons join the movement every year, our progress is in danger. We should be able to achieve this rate as soon as possible. With new entrants running into the figure of one hundred thousand we can hope to have in the movement such men as would be able to carry on the work. In the current situation we cannot have that expectation. It is important therefore that as friends give their contributions so should they for a period of two years, attend to behaviour trimming and propagation push and a new pulsation should run through the community simultaneously so that a numerical strength can be attained that could be expected to hold the fort."

Indian Politics and Communal Representation :

The country was seething with communal disaffection. Joint electorates foreboded evil for the Muslim minority and favoured the Hindu interests who regarded separate electorates a hot potato. An all India Conference held in Dehli failed to resolve the issue. The Khalifa-tul Masih II made timely and

and weighty suggestions to the Muslims. He advised them to drop their demand for greater representarion in Provinces where they had small minorities as minor concession would be totally ineffectual. They should instead insist on representation proportionate to their numerical strength in their majority population provinces allowing a minor concession of a full seat to a minority numerically too inadequate to qualify for that right, provided snch a concession did not reduce the bare majority of a community into a minority in the councils of legislature and other selfgovernment local bodies on district and city level. Another suggestion of a far-reaching significance he made, was that each community should be entitled to elect its own representative, in other words, separate electorate should be the rule so that each community is properly represented through its own openly chosen spokesmen.

He was equally anxious to have reapproachment with Hindus so that a united India could emerge as a big power and in order to achieve that he deemed it important that Muslim interests should be fully safeguarded so that Muslims could give their whole-hearted co-operation in the belief that their own entity would in no way be imperilled and their future would in no way be put in jeopardy. In this behalf the Khalifatul Masih II proposed that in order to ensure against a majority encroaching on the rights of minorities, the Hindu-Muslim understanding should incorporate the safeguard that no commnnity shall exercise legislation powers against the cultural life of any minority, nor make laws in disputed matters by means of majority vote, inimical to the interests of any minority.

Women's School

KHILAFAT LIBRARY

The Khalifatul Masih II had sketched a charter of instructions for Ahmadiyya women during his trip to Europe. In order to implement the Scheme he founded a women's School (Madrassa tul-Khatin) on March 17, 1925. Since qualified lady teachers were not available, the duty of teaching was assigned to trained and

experienced men who gave lessons to their female pupils from behind thick screens. The teachers included, besides the Khalifa-tul Masih II himself, Maulana Sher Ali and Master Muhammad Tufail.

The Consultative Conference

The consultative conference of Ahmadiyya representatives held in 1925 had a full agenda with the budget topping the list of priorities. Addressing the body on the importance and value of the writings of the Promised Messiah, in the course of his talk, the Khalifa-tul Masih observed : The Promised Messiah (peace and grace be on him) came from Allah, the Supreme. He was a reflection of the Holy Prophet (peace & blessings of Allah be on him). Therefore every word penned by him has greater value than all the books and writings in the world and if ever the time arose to make a choice between saving a line written by the Promised Messiah (peace and grace be on him) and the writings of the Ahmadiyya authors, then I would decide in favour of even the one line penned by him and suffer to pour kerosene oil on all the works of Ahmadi writers to burn them to cinders, to save with all my might that one line".

KHILAFAT LIBRARY

Civil War in the Hedjaz

During World War I Arab leaders were won over by Britain and its allies through promises of independence of integrated Arab people and peninsula. Arab chiefs received valuable presents, hard cash in gold and lavish honor. They readily joined hands with Britain and France in the internal sabotage of the Ottoman Empire. When the war ended in the fall of Germany and in the dismantlement of the Turkish Empire, Arabs expected a speedy fulfillment of the solemn pledge. Sharif Hussain of Mecca had been promised not only an integrated Arabia as his kingdom but also the office of Khalifa to replace the honor enjoyed for centuries by the Turkish House of Osman, the founder of the Ottoman Empire.

The Arab Bureau of the British Foreign office ensconed in Cairo tried to keep its promise by supplying gold coins and arms to Sharif Hussain whom it sought to groom both for the throne and the pontificate.

The British Government of India that was running a Middle East bureau on behalf of the London Foreign office was backing a horse of its own choice. It was setting its hopes on Abdul Aziz Ibne'Saud, a powerful tribal chief with a large following and great organizing capacity. He was being supplied with gold and guns by the British Indian Government. Both the hopefulls fought open battles, and ultimately Ibn 'Saud' was proclaimed King of Hedjaz.

The British office did not know until the baloon burst that its own right hand had been working against its left hand or was it vice versa?

KHILAFAT LIBRARY

In this inter-tribal war the Khalifa-tul Masih expressed the view that the Saudi Government might in the beginning create difficulties for Ahmadies but in the long run should prove useful to the Movement as more Wahabies had joined the movement more readily than members of the other Islamic sects. Giving a background of the Saudies, he said that their spiritual leader Abdullah Wahab was raised by God in the Arab land as was raised Syed Waliullah Shah in India during the emergent period of the eclipse of spiritual life in the Muslim world.

Mission in Syria and Palestine

Expansion of Ahmadiyya Movement in Syria and other countries had been foretold to the Promised Messiah as early as April 6, 1885 through a revelation. Four years later the Promised Messiah invited people to join the movement through a formal and personal sincere commitment. In 1891 the first Arab to accept his claim and to subscribe his allegience to the Promised Messiah was Muhammad Bin Sheikh of Shaabi Amar, Mecca. The Promised Messiah's works found their way to Arab lands

during his life-time and created highly favourable impression in some circles as also a great deal of opposition in many quarters.

Maulvi Ghulam Nabi was the first companion of the Promised Messiah to carry his message to Egypt. During the term of the Khalifa-tul-Masih I, Syed Zainul Abidin Waliullah Shah and Sheikh Abdur Rahman Misri went to Cairo to acquire proficiency in Arabic. They also engaged in missionary activity there during their spare time. In the year 1922 Sheikh Mahmood Ahmad Irfani started a regular mission in Egypt under the direction of the Khalifa-tul-Masih II.

KHILAFAT LIBRARY

Sayed Zain-ul-Abidin Waliullah Shah and Maulana Jalal-ud-Din Shams were selected by the Khalifa-tul-Masih II to open a mission in Syria. In his farewell message to them the Khalifa-tul Masih observed', "We are under a heavy debt to the people of Arab lands. Islam reached us through them. Every particle of our bodies is mortgaged to their beneficience. Our missionaries are going over there to pay that debt. Of the two missionaries Syed Waliullah Shah owes them a dual duty. He acquired knowledge from that land. Now he should try to impart to them spiritual understanding. At the same time he should bear in mind that he is not going as a missionary but a seer. His assignment is to study how to reach the people of that land. Maulvi Jalal-ud-Din Shams is however going as a missionary. He should devote all his time to this aim, so that the object of his journey is not lost. His assignment is to forge a bond between the Community that Allah may raise through him and the Center in the same manner as a limb is part of the body. Otherwise our expansion itself might become the cause of our decline.

It is therefore the foremost duty of the missionaries that they should bring close in love and attachment all those who join the Ahmadiyya Movement so that the whole movement be welded compact that none may ever succeed in creating division in its ranks. If they are Syrian Ahmadies they should not be permitted to feel that they are Syrian Ahmadies or if they are

Eygptian Ahmadies they should not have the idea that they are Eygptian Ahmadies. For, Islam has come to dilute the forces of patriotism, not that it aims at uprooting love of mother-land. On the contrary, Islam regards partiotism part of faith but it downgrades motherland and replaces it with a higher ideal; it teaches one to treat the whole world as one's homeland nay it goes still higher; it teaches one to regard humanity as one's homeland. The word 'world' refers to living mankind but humanity covers all men who have passed away and even those who have yet to be born. A believer is committed to preserve the valuable heritage handed down by past generations and to clear them of all stigmas and at the same time create a virtue-promoting atmosphere for the coming generations. Humanity alone can therefore be one's target. Our missionaries should keep that objective in view and stand up for it with constancy."

Sayed Zainul Abidin Waliullah Shah and Maulana Jalalud Din Shams were well received in Damascus as Sayed Waliullah Shah had many friends and pupils there. The Ahmadiyya literature published in Arabic immediately after their arrival, impressed high religious circles very favourably and the contribution of the Ahmadiyya movement to the armory of Islam against Christianity was highly appreciated by eminent thinkers like Ahmad Zaki Pasha of Egypt and Muhsan-ul-Barazi.

The Ahmadiyya mission in Damascus gained a number of converts inspite of opposition and the internal trouble sparked by 'Daruz' revolt against French rule. On return from Syria to India Syed Zainul Abidin Waliullah Shah met King Faizal of Iraq and succeeded in persuading him to lift all restrictions on Ahmadiyya activity. Ahmadies could not hold meetings even in private homes, could not congregate for prayers and were prohibited propagation work.

KHILAFAT LIBRARY

This diplomatic service of Syed Waliullah Shah was highly commended by the Khalifa-tul-Masih II. Christian influence had been long sweeping public and private life of Syrians through

French literature, art, dances, theatres, travelling troupes and tramping tourists and sinpedlers and Christian missionaries and schools. Christianity was quite dominant on the scene when Ahmadiyya mission put up its headquarters in Damascus. Now that it started gaining ground and attractiug converts Christian missions felt irked. A Danish missionary Alfred Nelson, who had spent twenty years in Damascus had a public contest with Maulana Jalalud Din Shams arranged at the instance of Syed Munir-ul-Husnie on the "Death of Jesus Christ on the Cross". The Christian missionary had nothing to substantiate the Christian theory of 'Crucifixion. Maulana Jalalud Din Shams had a host of facts to show that Jesus escaped death on the cross and fled the country.

Syed Munir-ul-Husnie, a prominent citizen of Damascus, joined the Movement. Maulana Jalalud Din had some encounters also with Muslim divines. They were bitter in their antagonism which found expression in a fanatical attempt at assassination of the Ahmadiyya missionary. The attack aborted. But Maulana Jalalud Din Shams had to leave Demascus the Muslim clergy had pressured the French authorities to order his ouster.

Mission in Palestine

KHILAFAT LIBRARY

Maulana Shams was ordered by the Khalifa-tul Masih to start a mission in Haifa. He encountered the same bitterness in Palestine. Muslim divines had little to offer by way of re-buttal though they always claimed superior understanding of the Scripture and the Tradition but ended up invariably invective and incondiary appeals to the masses.

Maulana Shams had public debates and dialogues also with Christian missionaries there. Muslim public participated in the proceedings with great enthusiasm but encounters with Muslim divines were generally followed by a wave of public indignation. A mission was established in Haifa within a short period of time and inspite of opposition, it kept gaining ground and growing in membership.

KHILAFAT LIBRARY

Mosque in Kababir

Maulana Jalalud Din Shams and party of friends once went for a hike to VADI-EL-SAYYAH, right below KABABIR where he met one Alhaj Muhammad al Maghrabi-Al-Trablasi who had got some books of the Promised Messiah from Imam Muhammad Bin Idris of Yeman some 23 years back. He had accepted the Promised Messiah's claims but had no occasion to make a public announcement and now publicly declared his faith and joined the movement together with all his pupils.

When later in 1930 Alhaj Salih Abdul 'Qadir of Kababir and his family turned Ahmadies, Alhaj Altarablasi moved to Kababir and took up coaching of youngsters there.

In the middle of 1929 the Orthodox priests inflamed public against Maulana Shams, Ahmadies were persecuted and beaten and harassed. The Movement attracted more attention and more converts and its views got increased publicity and became a subject of heated discussion. In April 1931, Kababir had its first Ahmadiyya Mosque, in fact, the first in the whole Arab land. It was called '*Jamia Sayyedna Mahmud*'. While its construction was under way, Maulana Shams was directed by the Center to proceed to Egypt on way back home.

Maulana Shams introduced the movement to the Arab world through his brilliant publications and personal correspondence. On his return to Qadian in December 1930 the Khalifa-tul-Masih II appreciated his services in glowing terms. He was the first Indian Ahmadi who had the honor of running the risk of life in the course of his campaign for the glory of Islam, he said.

BOOKS ON ISLAM
AND
CONTEMPORARY RELIGIONS

1. **Holy Quran with English Translation and Commentary.**
2. **Ahmadiyyat or the True Islam *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 pp.**
3. **Invitation to Ahmadiyyat *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 345 pp.**
4. **What is Ahmadiyyat *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 pp.**
5. **New World Order of Islam *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 pp.**
6. **The Christian Doctrine of Atonement *by* Dr. Mufti Muhammad Sadiq D.D.,S.S.P. (London)**
7. **Islam in Africa *by* Mirza Mubarak Ahmad**
8. **Our Foreign Missions *by* M. Mubarak Ahmad**
9. **Where did Jesus die ? *by* J. D. Shams**
10. **Islam *by* J. D. Shams**

Can be obtained from :

KHILAFAT LIBRARY

The Review of Religions,
Rabwah, West Pakistan.

Tahrik-e-Jadid (Monthly)

The Tahrik-e-Jadid (monthly) is the official organ of the Tahrik-e-Jadid, Anjuman Ahmadiyya. It keeps its readers well informed about the day-to-day progress of Islamic mission activity all over the world. Its subscription is 7 Shillings or one Dollar per year

Obtainable from :

The Manager Tahrik-e-Jadid
Rabwah, Pakistan

You may pay your subscription to the Ahmadiyya Mission in your own country.

PSALMS OF AHMAD
***by* SUFI A. Q. NIAZ**
Price Rs. 10

Order your copy from

THE REVIEW OF RELIGIONS
RABWAH, Pakistan.

Regd. No. L5746

'Al-Bushra'

ILLUSTRATED QUARTERLY JOURNAL
IN ARABIC
Published by:
Al-Jamia Ahmadiyya, Rabwah,
Pakistan.
ARTICLES CONTRIBUTED BY
EMINENT WRITERS OF THE ARAB WORLD.

Annual Subscription:

Pakistan	Rs. 5.00
Other countries	Sh. 10/-

KHILAFAT LIBRARY

The East African Times

AN ENGLISH LANGUAGE MAGAZINE
Published monthly in
KENYA
on
Cultural, Social, Religious, Educational, Political and Contemporary Developments in KENYA and EAST AFRICA.

Annual subscription Sh. 5/-

Write to:
P. O. Box 554
NAIROBI, KENYA

Review of Religions is also available on micro-film from University Micro-films, A XEROX company, Ann Arbor, Michigan, 48106 U.S.A.